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attention may be called to chap. ix, dealing with the historical significance of the great highways of the Biblical world, which "were thus the natural bonds that bound together the human race in one common brotherhood." The second part presents the chief characters, movements, and events of Bible history to the close of Paul's missionary journeys. The progress of the history is viewed from the standpoint of historical geography, the author always being careful to point out the influence of geographical features upon the historical development. Everywhere the writer makes use of the results of recent explorations and excavations in Palestine, Egypt, and other lands. The capacity and needs of the ordinary, intelligent Bible student are constantly kept in mind, so that the treatment is popular in the best sense of the term; at the same time there is on every page abundant evidence of the thoroughgoing scholarship of the author.

The maps prepared with much care and embodying the latest results of explorations and excavations are a valuable feature of the book; and the student who desires to pursue more extensive studies will find the bibliography in Appendix I very useful. It is only natural that in a few cases questions may be raised concerning the correctness of the author's opinion, as, for example, his outline of events during the early post-exilic period. This is simply due to the absence of definite information, when conjecture must have a part in any scheme of reconstruction. But these cases are very few, and on the whole the book may be most highly recommended, and it should have a place in the library of every serious student of the Bible.

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THE MESSIANISM OF JESUS

The center of interest in New Testament study continues to be the person, mission, and message of the historical Jesus. We are constantly being placed under obligations to scholars who are devoting their best energies to the task of attempting to rediscover, as far as possible, the facts about that supreme personality who stands at the heart of our revelation of the Father. The problem is a difficult one and he would be bold indeed who ventured to say that a clear solution was yet in sight. The importance of the subject, however, causes those who are interested to hail with delight a book which promises to furnish a clue as to the

manner in which the labyrinth may be threaded. Such a work is Professor Scott's new book *The Kingdom and the Messiah*.¹

It is an attempt to interpret Jesus and his message in the light of apocalyptic Judaism, with special emphasis on the two ideas of the Kingdom and the Messiah. The contention is made that there was an intimate relation between the thought and message of Jesus and the apocalyptic hopes of his people, but that the message is in no way invalidated thereby. In two excellent chapters the author gives historical summaries of the Israelitish ideas of the Kingdom of God and the Messiah, thus furnishing the reader with a fairly adequate background for the interpretation of Jesus which is to follow. The work of John the Baptist and his relation to Jesus are then considered in an interesting and vigorous way. The suggestion of a somewhat close and amicable relationship between John and the Pharisees will seem rather strange to many. The essence of John's work was prophetic, and in his ethical demands and his declaration of the imminence of the Kingdom he prepared the way in a real sense for Jesus. The identification of John with Elijah in the thought of Jesus was a factor of supreme importance in the development and perfecting of his messianic self-consciousness.

In his treatment of the Kingdom in the teaching of Jesus the author maintains that "Jesus, like John, fell back on the expectation that was current among the Jewish people," although he impregnated it with "new religious ideas." The Kingdom with Jesus was "the new order consequent on the assertion by God of his sovereignty over the world." It was a future kingdom to be realized on the earth and to be inaugurated suddenly by the interposition of God. There was, however, a sense in which the Kingdom was already present. The miracles were adumbrations of its mighty forces which were even then brooding over the world. In an anticipatory way the Kingdom could be said to be among them.

The work of Jesus was preparatory. Repentance and renunciation of social and business ties are the fundamental demands of his preaching, based on the changed relationships which are to obtain in the "new order." The missionary work of the disciples was designed to arouse expectation and enthusiasm throughout the country simultaneously, as far as possible, in order to hasten the coming of the Kingdom.

From the beginning of his ministry Jesus intimately associated the Kingdom with his person and work. He was the "representative of the new order." In this more general idea we are to find the basis of

¹ *The Kingdom and the Messiah*. By Ernest F. Scott. Edinburgh: Clark; New York: Scribner, 1911. Pp. 261. \$2.00.

his messianic consciousness which did not come to him fully till rather late in his public ministry. Not until the confession at Caesarea Philippi is there any avowal of his messiahship. The silence until this time is due to the fact that his messiahship was a problem to him, the solution of which was very gradual.

He accepted the ordinary view that the Messiah was the promised Davidic king. The acceptance of the title made this necessary, as it would have been meaningless to the people otherwise. But with the aid of the Old Testament he was enabled so to interpret the messianic hope that it became consistent with his own aims. He took the Davidic kingly conception and the idea of a supernatural being coming with the clouds of heaven and blended them. He joined his messianic claims with the thought of his death which he foresaw and foretold. The Suffering Servant of Isaiah furnished him a form for this thought of a Messiah who must die to triumph. This passage was of "cardinal importance" for him. He was to die and by his death bring in the Kingdom of God. He himself will then become the actual Messiah, in contrast to his present potential messiahship, and will enter upon his task of fulfilling the Kingdom of God. His death was his baptism and consecration to his messianic office. Thus he is at once the Son of Man coming in Glory and the suffering one. Here is the *nexus* of the two conceptions of glory and ignominious suffering. But although he hoped by his death to bring in the Kingdom which he proclaimed, he did not look for the consummation to follow immediately. Many events must take place in the meantime, but his death would be the first and decisive step in the advent of the Kingdom. Potentially his death was the coming of the Kingdom.

Such in bare outline is the thought of this book. That Professor Scott has answered all the perplexing questions that arise he himself would be the last to claim. There will be those who will not find it possible to follow him either in general outline or in detailed interpretation. Some will continue to think that the eschatological interpretation of Jesus is fraught with difficulties of the gravest nature, and that any relief which such an interpretation brings to the records is afforded at too great a cost. But whatever reservations may be made, there will be no inclination to deny that Professor Scott has made a worthy contribution to the literature of this exceedingly important subject. The book is highly suggestive and stimulating and will repay careful study.

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